

FEDERATION FOR CONSTITUTIONAL GOVERNMENT

EXECUTIVE COMMITTEE

JOHN U. BARR, Chairman (Deceased)
New Orleans, La.

HUGH LUEHRMANN, Treasurer
New Orleans, La.

MRS. F. R. CARLTON, Vice-Chairman
Dallas, Texas

HON. JAMES S. EASLEY, vice-Chairman
South Boston, Va.

STATE SEN. WALTER C. GIVHAN
Safford, Ala.

HON. HUGH G. GRANT
Augusta, Ga.

REV. JAMES P. DEES
Statesville, N. C.

J. EVETTS HALEY
Canyon, Texas

HON. JAMES D. JOHNSON
Crossett, Ark.

W. M. SHAW
Homer, La.

MICAH JENKINS
Charleston, S. C.

R. B. CRAWFORD
Farmville, Va.

HON. PRENTICE P. PRUITT
Monticello, Florida

JUDGE TOM P. BRADY
Brookhaven, Miss.

T. WALKER LEWIS
Memphis, Tenn.

MRS. HALLIE M. KENDALL
Charleston, West Va.

Headquarters: 1117 LaSalle Street, New Orleans 13, La.

THE MAKING OF WHITE AMERICA

By DREW L. SMITH

Member of the Louisiana Bar, New Orleans

Whether you take the beginning of European colonization in America from the legendary Icelandic voyages or from the settlements of the English, French and Spanish the all-important fact is that the founders of America were of the Caucasian race and that they intended it to be and remain a white man's country.

Beginning with the discovery of the New World by Columbus in 1492, one of the most momentous events in the history of mankind occurred when the white race finally burst its bounds and swept during the next four centuries to the four corners of the earth.

From the original 104 colonists who established the first permanent English settlement at Jamestown, Virginia in 1607 America has today become the greatest white power the world has ever known with a Caucasian population that numbered 161,900,000 in January, 1961¹.

THE AMERICAN INDIAN

The early colonists did not enter a heavily inhabited land. The aboriginal population was sparse having an estimated density of only about one Indian to every three square miles and a suggested overall total of 770,000 in 1600². The American Indian had never previously shared the land that he occupied with any other race for a period variously estimated at from 10,000 to 25,000 years from the time when their first Mongoloid ancestors crossed the Bering Strait from Asia into North America.

This aboriginal population was widely distributed being heaviest along the seacoasts which enabled them to seriously threaten the precarious foothold that had been gained by the handful of Europeans during the earliest years of colonization. The steady progress westward by the pioneers in the face of this most severe and continuing opposition together with the innumerable other obstacles that had to be overcome, indicates the relentless determination of the white man to permanently establish his race in America and hold it for his own.

No justification for white colonization and expansion in America is needed. The Indian simply failed to advance beyond a primitive state leading to his inevitable conquest by a civilizing race that could no longer contain itself within its original European breeding grounds. If he had been left alone the American Indian undoubtedly would yet remain in the same uncivilized condition through which he slept during all the thousands of years before the white man came. The boundless energies and abilities of Caucasian man could not be denied and everywhere primitive races fell before him. As millions of white immigrants poured in

from Europe the doom of the Indian was sealed.

In dealing with those Indians who survived the conquest of America the white man everywhere with inconsequential exception held to the purity of his race. Race crossing with Indians was generally frowned upon by white men and racial amalgamation never became a serious problem. It does not appear that White America is racially endangered by the Indian although it must be noted that the American Indian population according to the U. S. Census of 1960 numbered 523,591, an increase of 166,092 or 46.5 percent over the 1950 Census of 357,499.

NEGRO SLAVERY

The resolution of the European settlers to create a Caucasian America was in no way lessened by the introduction of negro slavery. They of course generally failed to apprehend the immensity of the error of negro importations which would develop into the greatest detriment to national unity and the single most serious menace to American civilization.

The first negroes to come to America were twenty African slaves³ brought to Jamestown, Virginia by a Dutch ship in 1619 and sold to the colonists. This was the beginning of negro slavery in North America. From this time onward the slave trade increased as the developing plantation system required more and more field labor. Yet with all the increase of African importations was inconsiderable during the early decades of negro slavery.

George Bancroft the historian states in his "History of the United States" that thirty years after the first importation of African slaves there was only one black in Virginia to every fifty whites. John B. Spears in "The American Slave Trade" says that the entire number of slaves imported into Virginia in 1635 was only twenty-six and that only seven were imported in 1642 and seventeen in 1649. He estimates that prior to the year 1650 less than a total of 150 negroes were brought into the colonies. A student of slavery, H. C. Carey, in his book "The Slave Trade" approximates the number of African slaves imported into what is now the United States as follows:

Prior to 1714	30,000
1715 to 1750	90,000
1751 to 1760	35,000
1761 to 1770	74,500
1771 to 1790	34,000
After 1790	70,000
Total	333,500

1. U.S. Census Bureau.
2. United States Indian Service.

3. The U. S. Census Bureau reports that in April 1640 the negro population of the United States was 18,871,381.

As a result of the importations of African slaves Carey estimates that in 1853 there were in excess of 3,500,000 negroes in the Union.

Franklin Bowditch Dexter in his work "Estimates of Population in the American Colonies" calculates that "in the first third of a century, or in 1640, when Parliament gained the ascendancy in England, British America contained over 25,000 whites, 60 per cent of them in New England, and the most of the remainder in Virginia," and that "at the restoration of the monarchy in 1660 the total was about 80,000, the greatest gain being in the most loyal divisions, Virginia and Maryland, which now comprehended one-half the whole." Bancroft estimates there were a little over 200,000 inhabitants in the twelve oldest colonies in 1663.

James B. D. DeBow states in his book "DeBow's Industrial Resources" that in 1700 "the whole population of the country was estimated at only 226,000." Dexter figures that this total rose to a half million in 1721 and that a million was reached in 1743 and two million in 1767. Bancroft says that in 1754 the thirteen American colonies contained about 1,165,000 white inhabitants and 261,000 negroes, a total of 1,426,000 persons. In his "History of the United States" he further approximates the population of each colony in 1754 as follows:

Colony	White	Black
New Hampshire	50,000	
Massachusetts	207,000	6,000
Rhode Island	45,000	4,500
Connecticut	133,000	3,500
New York	85,000	11,000
New Jersey	73,000	5,500
Pennsylvania and Delaware	195,000	11,000
Maryland	104,000	44,000
Virginia	168,000	116,000
North Carolina	70,000	20,000
South Carolina	40,000	40,000
Georgia	5,000	2,000

In another table of interest Bancroft computes the colonial population as follows:

Year	White	Black	Total
1750	1,040,000	220,000	1,260,000
1754	1,165,000	260,000	1,425,000
1760	1,335,000	310,000	1,645,000
1770	1,850,000	462,000	2,312,000
1780	2,333,000	562,000	2,895,000

DeBow's estimate of the population of the colonies in 1775 was 2,250,000 whites and an estimated 500,000 negro slaves in the South making a total population of 2,750,000.

The first U. S. Census in 1790 gives the total of Free Colored at 59,456 with 697,297 slaves making a total negro population of 757,363 in the Union. At the end of the slave trade in 1840 the U. S. Census for that year shows 497,970 Free Colored with 3,563,740 slaves totaling 4,441,730 negroes in the country.

The slowness with which negro slavery developed in America as revealed by the above figures was undoubtedly a factor that contributed to its acceptance by the colonists. Had African slave importation been heavier in the early colonial period it is possible that a more determined resistance to its development would have been made.

When it is observed that less than 150 slaves were brought into the colonies prior to 1650 and that there were already 25,000 whites in those colonies prior to 1640 it may be understood why the settlers were not alarmed by negro importations. Even as the need for African slave labor on the plantations increased there was yet a continued substantial preponderance of the white population. Nonetheless in the end it was the growing need for African labor in the developing agricultural economy that was to create the negro problem in America. When slave labor became an indispensable part of this economy it overwhelmed the apprehensions that many colonials felt toward the growing presence of the negro in this country. Moreover, the average colonial could never quite visualize the negro becoming a real danger to his civilization. The lowly status of the slave and his complete subjugation to white control, placed him in such an inferior position in white society that to consider him ever attaining a position of equality with white people was totally unthinkable. Furthermore from the very beginning the negro was generally regarded with revulsion in-

far as his social acceptance was concerned that created a very wide gulf between the two races irrespective of African servitude.

In spite of the increasing demand for slave labor on the multiplying plantations of the South and the corresponding growth of the slave traffic as a profitable business in the North, legislation began to appear in the colonies at a fairly early period to discourage the slave traffic. In 1698 South Carolina becoming alarmed by the increase of negro importations passed a special law to encourage the importation of white labor. Some years later as the negro continued to arrive in greater numbers South Carolina considering that this seriously imperiled the safety of the province placed heavy duties on imported negroes. In 1708 Rhode Island laid a tax of three pounds a head on all negroes imported. New York in 1709 levied a tariff of three pounds a head on all negroes imported from any other place than Africa. This was considered prohibitive at that time as negroes were shipped to other places first before they were carried to America. Pennsylvania in 1712 passed an Act imposing a duty of twenty pounds per negro. New Jersey also enacted such a duty in 1713 fixing the amount at ten pounds a head.

Following the Treaty of Utrecht in 1713 which made England the chief slave trafficking nation the slave trade increased tremendously. This prompted both Georgia and Virginia to enact laws forbidding the importation of negro slaves into those provinces. These measures were immediately annulled by the English cabinet. Such actions by the English prompted Virginia to include in her list of grievances in 1776 the repeated refusals of the British Crown to approve the anti-slavery laws that had been passed by the colony.

As the negro population continued to grow several colonies began to enact laws outlawing marriages between whites and blacks. Virginia and Maryland in 1664 passed measures prohibiting such unions and in 1706-06 Massachusetts enacted legislation severely punishing miscegenation of the two races. Such statutes were passed not because there was any lessening of the general feeling of disgust felt by the whites towards race crossing with negroes, but because it was felt that those few whites who were without race pride should not go unpunished.

In judging the entire colonial period from the earliest settlements up to the Declaration of Independence the inescapable conclusion is reached that the colonials were committed to the development of a white civilization in America. Having made a strong beginning in this direction over a period of 169 years, did the colonials alter their view that this country should be developed as a white man's land because of the Declaration of Independence? This question is of singular importance as the equalitarian movement in America claims to take its beginning and its authority from those words in the Declaration which state that "all men are created equal."

THE DECLARATION OF INDEPENDENCE

Since this document is one of the greatest instruments ever concocted by man and is an indestructible part and well-spring of our national existence it is essential that we examine the meritlessness of this position.

To understand the usages of the words in the Declaration it must be considered in relation to the times in which it was written and the causes that impelled it, as well as the objectives sought. The Declaration was the culmination of the whole movement for independence created out of discontent with British rule. It was simply a manifesto by American colonists to end the tyranny of George the Third.

In considering the words, "all men are created equal" did this mean all white men or all men? Did the framers include the American Indian with whom they were locked in mortal combat? They most assuredly did not consider them their equals as may be observed from the Declaration itself wherein the following words are used to express one of their grievances against the King of Great Britain: "He has . . . merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and con-

Did their words "all men are created equal" mean the negro? No mention of "negroes," "slaves" or "slavery" is made in the Declaration. It is patent that none of the framers had negroes in mind when they agreed to the above words. The Declaration was not concerned with race, or

colon. It was too foreign to their thoughts and played no part whatever in the new nation they were forming. The white people in America occupied one distinct sphere, the Indians and negroes another. In addition, some of the men who signed the Declaration owned slaves. Chief Justice Taney referred to this fact in the Dred Scott case⁴ using the following language: "It is too clear for dispute, that the enslaved African race were not intended to be included, and formed no part of the people who framed and adopted this declaration; for if the language, as understood in that day, would embrace them, the conduct of the distinguished men who framed the Declaration of Independence would have been utterly and flagrantly inconsistent with the principles they asserted."

What then did the framers of the Declaration mean when they said "all men are created equal?" They simply meant that they and the colonials they represented were equal to Englishmen. None others could have been in mind. It was obviously only an assertion of political equality with Englishmen and nothing more. They were not saying or implying that all men were physically and mentally equal, but only signifying their right to be treated on a basis of equality with their British brethren and having failed to achieve this they declared their independence from Great Britain. This is borne out by the specific words of the Declaration, "Nor have we been wanting in attention to our British brethren," and "we have conjured them by the ties of our common kindred to disavow their usurpations . . ." and further "that these united colonies are, and of right ought to be, free and independent States; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved . . ."

Observing the unmistakable meaning of the Declaration concerning the use of the words "all men are created equal" it is most interesting to note the race descent of the men who framed and signed that document:

Race Descent	Number	Per Cent
English	39	69.64
Irish	8	14.29
Scotch	5	8.93
Welsh	4	7.14
	56	100.00

THE CONSTITUTION

The above table graphically illustrates the racial and national exclusiveness of the quarrel between the American colonials and their British kindred. Not only was theirs a dispute that was confined to the Caucasian race, but in an even more restricted way involved only people of Anglo-Saxon stock making them race brothers in every sense of the word.

Our other great basic document the Constitution was also overwhelmingly the creation of the very same type of men who wrought the Declaration of Independence, as is impressively brought out by the following table showing the race descent of the members of the Constitutional Convention of 1787:

Race Descent	Number	Per Cent
English	30	54.54
South Irish	9	16.36
English-Scotch	4	7.27
Norman-French	3	5.45
Scotch	2	3.64
English-Welsh	1	1.82
English-Irish	1	1.82
English-Huguenot	1	1.82
Scotch-Dutch	1	1.82
Scotch-French	1	1.82
Swedish	1	1.82
	55	100.00

To understand their dedication to the perpetuation of a white American civilization let us examine the instrument they adopted.

Taking the preamble of the Constitution for first consideration it declares as follows:

"We the people of the United States, in order to form a more perfect union, establish justice,

insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

Who were the "people" of the United States who were ordaining and establishing the Constitution? The framers of that instrument made no effort to define what classes, groups, kinds, nationalities or races of people were included in this term. But there can be absolutely no doubt they meant "white people" and that this was so well understood by all of them that no further description or definition was considered necessary.

This fact is supported by the Constitution itself which the delegates adopted. In that original document of seven articles the negro was not treated as a part of the "people" but as an element of the population held to service or labor. The words "negro" or "slavery" were not used in the Constitution the framers adopted having been purposely omitted therefrom in an obvious effort to play down the already growing antagonisms between the North and South over the negro, the slave trade and the whole institution of slavery. It was a necessary compromise without which the Constitution could not then have been adopted.

In their separate handling of negro persons the delegates incorporated two important provisions in the Constitution dealing with the negro question.

The first of these provisions appears in Article 1, Section 9 which says:

"The migration or importation of such persons as any of the states now existing shall think proper to admit shall not be prohibited by Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person."

This clause of the Constitution is irrefutable evidence that the negroes were not considered by the framers to be a part of the "people" forming a "more perfect union" and that the black race was not a part of the white government that was being formed by the American people. It is also of particular significance because it shows an acute awareness of the danger to America that negro importations created and their determination to avoid the aggravation of it by a restriction of the growth of the negro race in the country. This Constitutional provision clearly demonstrates that they were willing to compromise on the slavery issue in order to secure the adoption of that document, but neither the North nor the South was willing to further imperil the nation by allowing negro importations to extend beyond the relatively brief period of twenty years. And indeed, during that time they obviously hoped to curtail it by suggesting a sizeable tax on importations.

The Congress clearly felt the same urgent need to mitigate the negro problem by banning the slave traffic at the earliest possible time for they passed an act prohibiting the importation of slaves into the United States from and after January 1, 1808.

The second provision is found in Article 4, Section 2 which states:

"No person held to service or labor in one state, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due."

This provision was also a compromise to induce the adoption of the Constitution. By recognizing that slaves were only merchandise and mere property belonging to their masters, the original Constitution unquestionably evidences that negroes were not considered to be a segment of the American people and that they were no part of the political community that was formed.

Not only this, but these clauses incontestably show that the framers intended that the "blessings of liberty" were being conferred by our organic law only upon their posterity unmistakably perpetuating liberty and the rights of citizenship to only people of the white race.

With a nation established by white people and for white people under a Constitution that was frankly and avowedly dedicated in perpetuity to the supremacy of the Caucasian race our forefathers considered they had effected a permanent adjustment of the legal position of the negro in the United States.

⁴ Dred Scott v. Sandford, 1857, 19 Howard 410.

THE MELTING-POT MYTH

The above shows the caliber of leadership in Colonial America at the time of the revolution. Nor was it markedly different from the racial characteristics of the people at large throughout the colonies at that time. This is borne out in the United States Census Bureau's study, "A Century of Population Growth," which estimates that in 1790 our population makeup was as follows:

Total white	3,172,444	
English	2,605,699	82.1%
Scottish	221,562	7.0
Irish	61,534	1.9
Dutch	78,959	2.5
French	17,619	.6
German	176,407	5.6
Hebrew	1,243	
All Other	9,421	.3

This racial, national and geographic cohesion constituting the background of the framers of the Declaration of Independence, the Constitution and the people as a whole

in Colonial America, absolutely refutes the statements of the equalitarians that the roots of this nation were nurtured by the cultural and racial ingredients of farflung lands. Quite contrary to the popular impression this nation was not constructed out of a heterogeneous mass of more or less equally divided nationalities and races, but by a people who were remarkably homogeneous nationally and racially. The United States was not created out of a melting-pot of races and peoples as we are falsely told over and over again by the equalitarian and integrationist propagandists. The Caucasian race was its origin, its exclusive ethnic characteristic and the source from which it received its dynamic impulse.

This is the cardinal fact that must be kept constantly uppermost in the mind and consciousness of America if our civilization is to endure. To distort, twist and misrepresent our racial heritage is the unremitting effort of those who would socialize, communize, integrate and mongrelize this nation. Nothing is clearer than that our American civilization depends on the perpetuation of our basic racial structure. This is our most precious heritage. This has given us the Declaration of Independence, the Constitution and the freedoms and liberties that constitute the foundations of this nation.

FEDERATION FOR CONSTITUTIONAL GOVERNMENT

P. O. BOX 86

NEW ORLEANS 6, LA.

RETURN POSTAGE GUARANTEED



Mr. Alirich Blake
269 Cyprus Dr.
Laguna Beach, Calif.

TO WHAT DOES AMERICA OWE HER GREATNESS?

FACTS AND HISTORY GIVE WARNING

An Enlightened Public Will Respond

Present day publicity media (most newspapers, radio and television) refuse to enlighten the American citizens.

Only through literature, (such as we and other patriotic organizations issue) widely distributed, will we be able to get the dangers presented.

**ORGANIZATION OR INDIVIDUALS DESIRING QUANTITIES FOR
DISTRIBUTION, WILL BE SUPPLIED UPON REQUEST.**

Contributions are needed to assist in large distribution of literature.

IF ABLE TO CONTRIBUTE, YOUR CONTRIBUTION IS URGENTLY NEEDED.

Our cost for preparation, printing, handling and mailing, or express in bulk is approximately \$5.00 per hundred.

AFTER READING—PASS TO SOMEONE ELSE.

Write us for additional one or more copies.